

# SUMMIT<sup>+</sup> journal

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## 6 Christians Who Changed the World

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And more!



### 6 Christians Who Changed the World



*The following is adapted from a talk given at the 2014 Summit Adult Conference by Dr. Glenn Sunshine, professor of history at the Central Connecticut State University and faculty member of the Chuck Colson Fellows Program (formerly the Centurions Program) of the Colson Center, the worldview training ministry of Prison Fellowship Ministries.*

There are many Christians throughout history who made an enormous impact in the world that we never hear of, yet we're living with the results of their work. I want

to put a spotlight on people that we may not think of — people we might not even have heard of — and focus particularly on people who had an impact on freedom. I want to give you sketches of the careers of a number of people who developed our ideas of freedom, and some people who applied those ideas practically.

When we talk about freedom, what is it that we mean? What is freedom? I would argue that freedom is, at least in part, the ability

to live out our God-given human rights. We have to think about freedom in connection with the idea of the image of God, the Imago Dei. This is critically important for us to understand because it is the foundation for human dignity, human worth, and human rights. Additionally, in Galatians 3:28, Paul writes “that in Christ, there are no distinctions between people.” There is no Jew or Gentile, slave or free, no male or female. No distinctions.

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# A VIEW FROM THE SUMMIT

A Word From Dr. Myers

So very much has changed this summer. The Supreme Court has ruled that same-sex marriage is legal across the nation. A federal judge has decided that court clerks who disagree should go to jail. The U.S. seems to be on the verge of a very troubling treaty with Iran. Hundreds of thousands of Syrian refugees are adrift in Europe. ISIS continues to terrorize the Middle East and Planned Parenthood has been shown by recent undercover videos to be perpetrating a surgical barbarism here at home.

With all that's happening, it's easy to feel that we will be overwhelmed and crushed beneath the weight of evil. In our present situation, I think this quote by Summit faculty member Alex McFarland (paraphrasing C.S. Lewis' essay "The World's Last Night") is extraordinarily relevant:

Indeed, the curtain on the stage of history has already fallen, and we believers know how the story ends. We know that Christ is coming back and time as we know it will one day be over. But that does not absolve us of the responsibility to faithfully carry out our God-given daily tasks. Some of us are called to feed the animals on a farm and others are called to plan some great campaign that may benefit history a hundred years from now. Deep in our hearts we know Christ is coming back, time will come to an end, and our plans for tomorrow may never come to fruition. But it

doesn't matter. The important thing is this: that we were at our post when the inspection comes.

*This is not the end.* God has chosen not to reveal all the plot points, but we know how His story ends. Jesus wins. Our hope is secure. No matter how dark our days may be, we must not despair.

Nor has our duty as Christians changed. This issue of the *Journal* opens with some of Glenn Sunshine's amazing stories of Christians who've changed the world. You've probably never heard of many of them, but they all have two things in common: First, they lived out their convictions without

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regard to personal peace and safety. Second, they were faithful where God had called them. God asks no more and no less of each of us.

And changing the world means reaching people. We don't ignore nations, cultures, or arts. But as we engage with culture, we mustn't forget, as Glenn Stanton puts it, that people are “of inestimable worth ... deeply and passionately loved by God.” We don't get to decide who our neighbor is, but we can decide whether or not we will obey God's command to love them

(Luke 10:27). The stakes are eternal. Heaven and hell exist, Lewis reminds us, and “all day long we are, in some degree, helping each other to one or other of these destinations.”

Our lives are lived between what is and what *ought* to be. Every minute of every day, Christ is everything. He is our source. He is our destination. In him we live and move and have our being. It is through His power we can love genuinely while abhorring what is evil and holding fast to what is good (Rom 12:9).

Nothing will separate us from the love of God in Christ Jesus. Whatever happens in 2015 and the years that follow, we must be about his work while the daylight lasts. May we be found at our posts when the inspection comes.



# FROM THE PODCAST

The Best of Summit's *Christian Worldview Thinking* Podcast

## Loving Your LGBT Neighbor

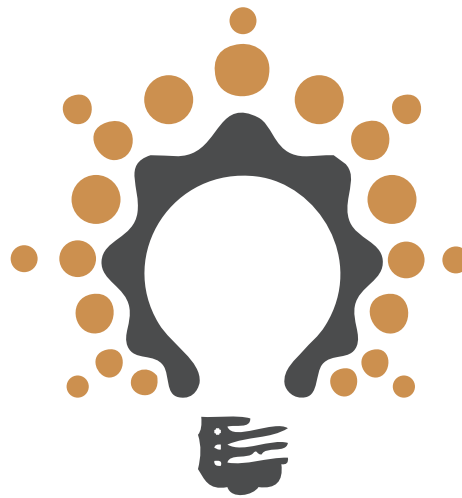
*This summer, Christian Worldview Thinking recorded an interview with Glenn Stanton, talking about Glenn's new book, Loving My (LGBT) Neighbor. The following is adapted from that interview. For more from the podcast, visit [summit.org/podcast](http://summit.org/podcast).*

**Glenn, to begin, would you tell us what you do, who you work for, and give us a sense of why this issue is so important to you?**

This book came out of the work that I do at Focus on the Family, where I'm the director of Family Formation Research. Basically, I research the family and why it matters. I've spent a lot of time studying gender, and because of that, I've been going out for the last 15 years or so to debate the issues of same-sex marriage and the nature of gender on secular college campuses. In doing that, I have developed a lot of meaningful relationships with the people that I debate. Many of the lessons in the book come from the mistakes and successes I've had in those relationships.

**In the book, you list several ground rules for dealing with the LGBT community. What are "the great equalizers"?**

Often I hear Christians say, "Oh my goodness, how do I deal with this gay or lesbian individual, my family member, my coworker, or the neighbor next door?" Now, I think the real question is, "How do I deal with people who are not like me, and who don't believe like me?" That's the real question, and I have



a couple of points to address that. I call these the great equalizers because they're so very important.

First of all, we have to understand that everybody is a human being, no exceptions. That's the one thing we all have in common. Every person is of inestimable worth, not one more than another, and everybody is deeply and passionately loved by God. Christ went to the cross for every one of us. That's the great equalizer. Unfortunately, each of us is stricken with a terminal illness called sin, and while that sin separates us from God, it doesn't separate some of us farther from God than the rest. It infinitely separates every one of us from God. Christ is the only way that that we can be made right. Everyone needs to repent of their sin and throw themselves upon the grace and mercy of God. Those are the great human equalizers.

The question to ask is, how do we deal with people that God loves,

people who have incredible worth, but are infected by sin — people who need salvation? That's everyone. So the question of how do we deal with the gay and lesbian individual is the question of how do we deal with anybody. We deal with them as people who are valuable, but tainted by the terminal illness of sin, as people who need Christ and who need salvation. It's just as simple as that.

**How can we build relationships and genuinely understand where the LGBT community is coming from?**

Let me put it this way: I'm a Christian, and I work for Focus on the Family. The assumption many people will have is that I'm mean, hateful, and bigoted. I aim to show them the exact opposite. I'm going to ruin and wreck their assumptions about me, not because I'm going to agree with them on everything, but because, in the midst of our disagreement, I'm going to treat them like a real human being that is worthy of respect and dignity. Even in disagreements, I'm going to make sure to demonstrate that to them. I'm going to make it possible for people to say, "Oh yeah, I know that guy who goes to ABC Church down the street, and actually he's a pretty nice guy." We don't have to acquiesce or compromise on the issue in order to do that, and that's the challenge for us.

**There's a lot of debate over why people are homosexual — is it a**

**choice? Are they born that way? How does that debate affect how we relate to someone who identifies as LGBT?**

Try to connect with the person in front of you. What is their struggle? There are different reasons someone might struggle with alcoholism — and I'm not saying that if you're gay you're like an alcoholic. Rather, my point is that everyone falls into alcoholism for different reasons. They may be trying to meet different needs. They may have different fears. We can't just say, "Oh, that's how homosexuals are." That's not how this works. Talk to the individual, and connect with them. Listen to their story. Many times they are really struggling to come to terms with this, and we need to feel a sense of compassion for that struggle.

I think it's also important to remember that we don't have to lead off our friendships by making sure that they understand our position. You don't meet someone at a party and say, "OK, let me establish all the things that I disagree with you about." You start to talk about things you have in common and the relationship develops. Once you develop a connection, you can then start talking about heavier things, but first, get to know them as a person.

**Some people may already be shaking their heads and thinking, "There's just no way I could do that." How is it possible to be friends with somebody that we disagree with so significantly?**

You know, we let everybody be wrong on something. We don't ever enter into a relationship by handing out a list of do's and don'ts. The cohabiting heterosexual couple next door — would you be there for them? You wouldn't change your position on cohabitation just because they seem nice, but at the

***“Every person is of inestimable worth, not one more than another, and everybody is deeply and passionately loved by God.”***

same time, you wouldn't deliver them an ultimatum and require them to measure up before you'll let them borrow a cup of sugar. I'm not God and I'm not the police. I can't make them stop. I can try to influence them, but that's it. My responsibility is to love them as well as I can.

Now, if later on, the gay couple next door comes to you and invites you to their wedding, you can say, "OK, here's the thing. Here's what I believe and I'm just not comfortable with that. I love you guys, you're fantastic, and you can borrow my lawnmower anytime. In fact, I'll come over and cut your grass for you, but coming to your wedding is a different kind of thing and I hope you can understand that."

**There are a few phrases that you mention in the book that can inadvertently rub people the wrong way as we're trying to build relationships with them. What are those phrases?**

We need to be sensitive any time we're dealing with anyone who's different than we are. We need to understand how what we say comes across to them, and try to communicate meaningfully to the other person. We need to talk in such a way so we aren't unnecessarily offending them. One very common example is the phrase "love the sinner but hate the sin." Many people can't separate those two ideas, and to them, saying that we hate homosexuality is the same as saying that we hate the homosexual. We often mean it as a nice thing, but that's not how it's received. It's so important for us to hear and think about how what we say is perceived by other people.

**A child comes home and says, "Mom and Dad, I have to tell you something. I'm gay." How have you seen parents handle that discussion well?**

First of all, I have to say that I've seen many, many more Christian parents handle that situation well rather than poorly. Here's what happens: The parents are blown away. They're shocked by it, but that's not necessarily a bad thing. Usually, it takes the individual a long time to come to terms with this. They had to go through a process. Often, when children tell their parents, we expect the parents to get on board



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immediately. Both the parents and the child have to understand that it's going to take time to work through something like that.

I hope this goes without saying, but parents should love their children regardless. That's why my wife and I have told our kids in so many instances, "You know what? I may be very disappointed in some of the things you do, but there is nothing you can do that will make me love you any less than I love you right now." That's true especially true for the child who identifies as the same-sex attracted.

In the book, you quoted Tim Keller's response to someone who asked him, "So Tim, I know I'm a homosexual, so you think I'm going to hell?" Keller's response was that "homosexuality doesn't send you to hell any more than heterosexuality sends you to heaven." Often, in this debate, we find people who think that because they have

***"Truth is a little bobber on a fishing line. You can pull it underwater, but it will always come back to surface."***

same-sex attractions, all Christians think that I'm going to hell. How do you address that?

That is a hugely important question, and one I see all the time. Peo-

ple will say, "Well, just because I'm homosexual you believe I'm going to hell." And I say, "No, I don't believe that." Then they ask, "What do you mean?" It's not your particular sin that sends you to hell, it's that you're a child of Adam. I'm a child of Adam. We're all in the same situation, divided from God. I explain the gospel. That being said, we have to understand that in the same-sex attracted person, many times, not all the time, but many times, there is a sense of self-condemnation that they live under. I think it has a lot to do with the nature of that condition. That's why they say, "Well, you hate me. You're rejecting me if you don't agree with me, if you don't affirm me." They are living under a sort of self-rejection, self-condemnation. We need to say, "No, no, no ... God doesn't hate you any more than He hates me, and He doesn't love me any more than He loves you." You're not off the hook in terms of what you need to repent of, but neither am I. You're not a person beyond hope. That's key.

**Is there hope for us to make headway on the battle of same-sex marriage?**

You know what? There is. The Supreme Court is not the last word on this. Unfortunately, I do think that we're going to see about a 30-year experiment with the "same-sex family," and we're going to see that it fails miserably. That being said, we need to realize the truth will win out. Truth is a little bobber on a fishing line. You can pull it underwater, but it will always come back to sur-

face. But in the meantime, we need to proclaim the truth, following the example of John 1:14, which tells us that when Christ came, He came full of grace and in truth. We need to interact and deal with this issue, and do our very best to get the equal and proper balance of getting truth absolutely right and getting grace absolutely right. That's a great challenge and a great opportunity in front of us.



*Glenn Stanton is the Director for Family Formation Studies at Focus on the Family and the author of Loving My (LGBT) Neighbor. For the full interview, visit [summit.org/podcast](http://summit.org/podcast). For more information on Glenn, please visit <http://glennstanton.com/>.*

*Christian Worldview Thinking is a weekly podcast produced by Summit Ministries, featuring lectures and interviews from leading Christian thinkers and culture shapers. To hear this quality content every week, visit [summit.org/podcast](http://summit.org/podcast) or search iTunes for 'Christian Worldview Thinking.'*

We're all spiritually and morally equal before God, and that spiritual and moral equality is critical to the development of the idea of human rights. These are going to be the themes that run throughout these examples.

The right to life is one of the most fundamental rights we have. Very early on, the Jews and Christians both recognized that the right to life is something that is given by God that cannot be arbitrarily taken away. This is anchored in the image of God. We see this in the story of Noah. After the flood, God says to Noah, "Whoever sheds the blood of man, by man shall his blood be shed because man is made in the image of God." An attack on a human being is the equivalent of an attack on God, onto His image man was made in. As a result of this, Jews recognized very early on the right to life. Now, to us, it may seem like common sense that people have a right to live, but in many cultures not influenced by Judaism and Christianity, that's not the case. Think about feudal Japan, for example. If a peasant so much as brushed up against the scabbard of a Samurai sword, he could be cut down. No recourse. This was considered just and normal. In Judaism and in Christianity, though, life was considered a gift from God.

That idea was embodied by a monk named Telemachus. We don't know when Telemachus was born, but we know he died on January 1, 404 AD, because on January 1, 404 AD, there was a gladiatorial match

taking place. Now, Christians usually avoided these gladiatorial matches, but Telemachus' conscience was so bothered that this match was going on after Rome had converted to Christianity that he went to the gladiatorial match. In the middle of it, he jumped down into the arena and separated the gladiators and said, "Don't do this. Don't kill each other. You can't do this. This is murder." There are different vari-

***"Very early on, the Jews and Christians both recognized that the right to life is something that is given by God that cannot be arbitrarily taken away."***

ations of the story, but the earliest account we have says that "the crowd was so incensed that he interrupted their entertainment that they stoned him to death." He gave up his life to prevent murder in the arena, and he was killed by the audience.

When the emperor heard about this, his conscience was so affected by it that he issued an immediate ban on all gladiatorial combat, and there was never another gladiatorial match in Rome — because of Telemachus. A monk put his life on the line. His example and his cour-

age in standing up for the truth, for the idea that human beings have a right to live and murder therefore is wrong, changed an aspect of Roman culture that had existed for hundreds of years.

When we talk about the ancient world, we have to remember that for them, freedom was a status. If you were free, it meant you weren't a slave. That leads us to the battle over slavery. For that, let's look at a man by the name of Olaudah Equiano. Equiano was born in Southern Nigeria to the Igbo people. He was taken as a boy into slavery, sold to one master, sold to another, and eventually ended up in the hands of a British sea captain. He worked with the British sea captain on-board the ship and became well-trained as a mariner. The captain in turn was so impressed with Equiano that he couldn't keep him, and sold him to a Quaker ship captain for 25 pounds. The Quaker told Equiano, "OK. You work for me and you earn your 25 pounds and pay me and I will set you free. Just reimburse me for my expenses." He did, and the Quaker ship captain was good to his word and set him free. Equiano then made it to England.

Eventually, Olaudah Equiano runs into British Evangelical Christians, and he converts to Evangelical Christianity and becomes immersed in the world surrounding the Wesleys and the Clapham Circle. He begins dedicating his life to the work of the abolition of the slave trade. The Quaker ship captain had taught him to read and

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write, so he writes a book called *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African* to expose the horrors of the practice of slavery and the slave trade to the English people. It was written by someone who lived through those horrors, and it couldn't be easily dismissed. This narrative has an enormous impact on shaping public opinion in England and shifting it away from slavery. We all know William Wilberforce, who led the parliamentary fight for the abolition of slavery, but there were a lot of other people active in the abolitionist cause who created the public support and the public pressure that moved parliament and then enabled Wilberforce's efforts to bear fruit. Equiano is one of those key people. That's the right to liberty.

When we talk about liberty in this country, we often think first of the Founding Fathers. John Witherspoon was an Evangelical Presbyterian Minister in Scotland who is invited to become the president of the College of New Jersey, now known as Princeton University. He revamped the curriculum to put a tremendous amount of emphasis on ideas of civic virtue and public morality developed out of natural law, but anchored in a private morality that comes from Christianity. Witherspoon believed firmly that a republic must be founded on the basis of virtue. So he'd use natural law arguments for public morality and public virtue while at the same time emphasizing the importance

of Christianity to govern private life and the role of Christianity as a public religion to reinforce public virtue. Witherspoon operated in an environment with a mindset that says that we can use natural arguments that are accessible to everyone plus revelation in concert to create a culture of virtue that would enable a republic to flourish.

When the Continental Congress was established, Witherspoon was sent as a delegate from New Jersey. To say he was active is an understatement. He was involved in over 100 different committees and he signed the Declaration of Independence. After the war, he was one of the principal drafters of the Articles of Confederation, the document that predated our constitution. When that proved to be unworkable, he championed the adoption of the constitution. He was very much involved in the founding of our country, and he believed that America as a country, guided by Christian leaders in the Christian religion, combined with natural virtues and republican sense of government, could become the most Protestant, the most Christian, the most free, and therefore the most noble, nation in the world. To him, the idea of virtue, public morality, Christianity, and the republic worked together. And if you hold these things together, you will create the greatest nation the world has ever seen. That's Witherspoon's vision.

He was supported in this vision by people like Benjamin Rush. Rush

was a physician, signed the Declaration of Independence, and was involved in adapting the constitution. He was very much an ardent patriot. He too insisted consistently on the importance of virtue for the Republic. He said, "A republic cannot stand without virtue, and further, the kinds of virtues that are needed in a republic are the very things that are taught in Christianity." In fact, he goes so far as to argue that a true Christian who actually understands this today cannot help but support a republican form of government because the kinds of virtues and values taught by Christianity always lead to a republican government. He also believed that it was essential to teach these ideas in the school systems. He said: "The only foundation for a useful education in a republic is to be laid in Religion. Without this there can be no virtue, and without virtue there can be no liberty, and liberty is the object and life of all republican governments." By the way, Benjamin Rush is considered to be the father of the American public school system.

By the way, you will note that the founders rarely used the word "freedom." They used the word "liberty." The difference between the two is this: Our 'freedom' encompasses two 18th-century words. One of them is liberty, the other is license. Liberty, in essence, is the freedom to pursue a life of virtue. License is the freedom to pursue a life of vice. The founders insisted that we have a natural right to liberty. They would adamantly reject



the idea that we had a natural right to license. It's our loss of the distinction between the two that is getting us into trouble now.

William Carey is known as the father of modern missions. He was brought up and trained as a cobbler. While he was training as a cobbler and later when he ran his own cobbler shop, he taught himself Latin, Greek, Hebrew, French, Dutch, and Italian. After that, he decided that God was calling him to become a Baptist minister, and calling him to go to the British Colony of India. William Carey goes to India with a group of friends and they get to work. Carey was what I like to refer to as an entrepreneurial minister. Entrepreneurs are people who look at the world around of them and say, "What are the needs around me and what can I do to meet them?" That's what entrepreneurs do.

When Carey landed, he must have considered it a target-rich environment. Along with the evangelistic work Carey did, he began schools. He started educating women. He started educating all casts, not just the Brahmans. He started the first college in Asia at Serampore. He also got to work on the human right issues. He worked to ban Sati, the practice of burning widows to death under husbands' funeral pyres. He pushes for medical treatment for lepers. He pushes for an end of the cast system for converts, so that if you convert to Christianity, your cast doesn't matter, because in Christ, there is no distinction. He

learned multiple languages and helped unify many different dialects into a discrete number of literary languages, and for all practical purposes, he created the language Bengali out of a mish-mash of local dialects. He created type phases for all of these languages and writing systems. He translated all or parts of the Bible into 44 different Indian languages. He produced the first translation of classical Indian literature into English and the first Sanskrit dictionary. Along with that, he also started teaching astronomy there because he wanted to break

***“What are the needs around me and what can I do to meet them?”***

the hold of astrology, with the fatalism that goes with it, on the Indian population. He also made significant advancements in botany, taught agriculture and forestry, brought the first printing press to India, brought the first steam engine to India, the first banking system in Asia. In the midst of all of this, there was a fire that burned down his printing house, destroyed all of his dictionaries and all of his work. And he went back and started over and did it again. He did a tremendous amount more to create possibilities and bring freedom.

Next, Chiune Sugihara. Sugihara became a Christian as a young man. He began working for the Japa-

nese Foreign Ministry in Manchuria during the time it was a Japanese colony, but resigned because he was upset at how badly the Japanese were treating the native Chinese. He spent time in Harbin in China, during which time he converted specifically to the Russian Orthodox Church. In 1939, he was sent to Kaunas, Lithuania. While he was in Kaunas, he was shopping one day at a gourmet food store run by a Jewish woman. The woman's nephew came in, a kid by the name of Solly Ganor. Now, this was after the German invasion of Poland. There were many Jewish refugees fleeing. Young Solly had given his whole allowance to help Jewish refugees. But a "Laurel and Hardy" movie had arrived in town and he wanted to see it. So, he wanted to get his aunt to give him money to go see the movie. And Sugihara pulled it out and gave it to him. Solly said, "I can't take this from you. I don't know you." And Sugihara said, "Well, you can consider me your uncle. And since we're family, you can take it from me." Solly said, "If you're family, you need to come to Hanukkah dinner." He looked at the auntie and shrugged and nodded and he said, "OK, I'll come. Where and when?" So, he got the information. He goes to Hanukkah dinner with his wife. The rest of his life, they talked about that Hanukkah dinner and particularly the desserts.

While at dinner, Sugihara met a man named Rosenblat who was a refugee from Poland who talked about the Nazi invasion in Poland.

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He talked about how the Germans bombed his house and killed his wife and children. And Sugihara was horrified by this. He knew that the Germans weren't going to stop at Poland. And he went back and immediately telegraphed Japan looking for permission to start giving transit visas to Jews to travel from Lithuania through Japan to another location. And Japan refused. They said, "No, you can't give them exit visas unless they have a destination visa. We're not going to let you do that because they can get here and stop."

In the summer of 1940, things got considerably worse. Hitler was on the move. There were refugees flooding into Kaunas, desperately looking for a way out, literally pounding on the doors of the Japanese embassy. He telegraphed three times to Japan and kept getting the same answer. At that point, he told his wife, "I may have to disobey my government but if I do not, I will be disobeying God. I know I should follow my conscience." He began handwriting exit visas, approximately 10,000 of them in a space of a few months. Then he was pulled out. He got up and he said — he got on the platform as he was getting on the train — he said, "I'm sorry, I have done everything I can." They said, "We're never going to forget you." He got on the train and started signing pieces of paper and throwing them out of the window for people to fill out their own exit visas.

He got back, and was then sent

to a posting in Eastern Europe. He was captured and spent 18 months in a Russian prison before being repatriated to Japan. When he got to Japan, the Foreign Ministry fired him because of the incident in Lithuania. He had no way of making a living. He literally made his living selling light bulbs door to door. Eventually, his knowledge of Russian enabled him to get a job as a trade representative for a Japanese Company in Moscow. He lived in

***“God has given each of us a unique constellation of gifts, abilities, experiences, and opportunities.”***

Moscow and visited his family maybe once a year. And he did this for years. And over all of this time, he did not know if a single person had survived.

We make a big deal of Schindler for saving 300 people by putting them to work in his factory to make him money. Current estimates are Sugihara saved somewhere between 6,000 and 10,000 people with anywhere from 40,000 to 80,000 descendants alive today. They were busy looking for him. The Japanese Foreign Ministry disavowed any knowledge of him. Eventually, in 1968, they found him, 23 years after the war. And his comment was,

“You know, if even one person had survived, it would have been worth it.” He was made an Israeli citizen. His children are given permanent Israeli citizenship, and yet we know nothing about this man. And he did it explicitly because of his Christian faith.

There's a saying: “If two people are agreeing on everything, one of them is unnecessary.” If two people are trying to do exactly the same thing, one of them is unnecessary. God has given each of us a unique constellation of gifts, abilities, experiences, and opportunities. Not everyone needs to be a William Carey, but we do all need to learn from his example.

What do these men and women have in common? First, they had a strong faith and walked closely with their Savior. Second, they understood that Jesus is Lord of all and brought the gospel into every area of their lives. They understood the Bible and the implications it has for all of life. Then, they looked out around them and said, “How can I live the gospel out here, where I am, in this time and place?”

Ask yourself that question. What are the needs in my community? What are the opportunities that are there to minister? How can I help? How can I demonstrate by my actions the love of Christ for all in world?



## Restorers of Homesteads



By Jody Byrnett  
Senior Editor, Conciliar Post

*The Spotlight highlights the work of Summit alumni as they seek to impact their world. In this issue, Jody Byrnett, a Summit alumni and the senior editor at Conciliar Post (a blog launched by several Summit alumni and their peers), shares an article on making home a space for discipleship.*

“If you bestow your bread on the hungry and satisfy the afflicted; then light shall rise for you in the darkness, and the gloom shall become for you like midday. ... The ancient ruins shall be rebuilt for your sake, and the foundations from ages past you shall raise up; ‘Repairer of the breach,’ they shall call you, ‘Restorer of ruined homesteads.’”—Isaiah 58:10, 12 (NAB)

What picture comes to mind when you think of home? Being a story-lover, home conjures up a cozy Hobbit

hole or the quintessential cabin in the woods, smoke puffing from the chimney, the kettle singing on the hearth. There is something rich and warm about the best homes in books and real life. They often look lived in, but neat — always inviting one to curl up on the couch to share tea and life.

Yet a home is more than a structure decorated in every nook by the ideas you glean from Pinterest. Home is a *practice* — the practical application of routines and daily liturgy — from laundry and dishes to a place for prayer and thanksgiving. At times, home is *private* — a place to rest, reflect, and re-create. Other times, home is *public* — an open-door-hospitality sort of shelter for friends and family in times of both laughter and tears. Home is both tangible and spiritual.

We live in a culture that is anything but home-like. It separates, drawing persons off into solitary pursuits and keeping families so busy that a meal around the dinner table is an anomaly rather than a normal occurrence. Busyness and individualism are the antitheses to home life, community, and sanity. Keeping a constant schedule allows precious little time for reflection, an act of being that is needed to balance reality and dreams.

To combat the ‘busy culture’ in which we live, I choose at least one night a week and a chunk of weekend time to live slowly, not planning every minute. Busy often keeps us from being; it keeps us from enjoying

things for their own sake. Being a person who would readily spend every evening by myself, I also choose one or two evenings a week with friends. By opening our homes to others, we share not only our physical space but also our time and attention — valuable commodities in our screen-driven, fast-paced world. People need to be invited in to be able to talk about life to those who will listen. Make your home inviting, yourself a listener. Your house doesn’t have to be immaculate — there just needs to be a place to sit and share.

We need sturdy homes in our lonely culture. Are we taking time to live in our own homes? Do the weary, worn, busy travelers along the road of our mutual lives find us and our dwellings places of peace, comfort, and solace? Are we inviting others in to share our space and ourselves?

Whether you live with others or on your own, you can probably work out one evening a week, or every other week, to invite someone into your home. Whether you eat, play games, or simply talk, it may be that the act of inviting someone into your living space will help them open up their own life with you. “Repairer of the breach,” they shall call you, “restorer of ruined homesteads.”

*Summit’s Alumni Network works to further connect and equip Summit alumni to impact their culture. To get involved with the Alumni Network, visit [summit.org/alumni](http://summit.org/alumni).*

# A LOOK AT OUR WORLD

## News and Commentary



Dr. David Noebel

**Editor's Note:** Our President Emeritus, Dr. David Noebel, helps us with research by sending clippings of each month's news.

### Aging

*Julie Borg reports in World Magazine on the growing number of "elder orphans," those who are aging, single, and childless. Elder orphans are yet another example the unforeseen consequences of the "Me generation," birth control, and abortion.*

Nearly one-quarter of Americans over age 65 are at risk of becoming "elder orphans," a new term used to describe aging people who are single and childless, according to a study conducted at the geriatric and palliative medicine department of the North Shore-LIJ Health System in New York.

Increasing numbers of single people who do not have children are heading into their senior years alone. One-third of Americans between the ages of 45 and 63 are single, an increase of 50 percent since 1980. The number of women aged

40 to 44 who are childless has nearly doubled since that time.

Elder orphans face a wide range of potential difficulties, including health issues, mental health decline, and premature death. Research author Maria Torroella Carney said they will require more community and social services, emergency response, and education. Although it is hard to draw conclusions based on one study, it is likely that decisions to remain childless, which increased with the baby boom generation born between 1946 and 1964, are a contributing factor. "My generation was one of the first that elected not to have children," Joyce Varner, director of the Adult-Geron Primary Care Nurse Practitioner program at the University of South Alabama, told CNN.

Varner began to see the problem surfacing in the 1990s. "I see a lot of sadness and regret on the part of the elderly people who decided not to have children," she said. "A lot of fear. 'How are we going to get care? Is there going to be anyone with me at the end of life?'"

"It comes down to the chickens have come home to roost for people who were young in the '70s and '80s and thought children were a burden," said Glenn Stanton, director of Family Formation Studies at Focus on the Family. This generation became known as the "Me generation," spawning a societal devaluation of children and the double-income, no-kids group that didn't want to be tied down. They didn't want children to get in the way of "their self-actual-

ization," he said.

With the advent of the pill, having sex no longer had to mean having babies; with legalized abortion, becoming pregnant no longer had to mean becoming a parent. Environmentalists, meanwhile, sounded the alarm about a population explosion, claiming the earth didn't have enough resources for everybody and we were ruining our world. The ideological impact of those warnings made remaining childless seem like a virtue, Stanton said. But it was blown out of proportion. The population bomb never exploded. And now a significant number of the Me generation are facing their senior years alone.

—Julie Borg  
*World Magazine*  
June 27, 2015

### Political Correctness

*In June 2015, MassResistance.com shared the story of Dr. Paul Church, a urologist who was removed from the staff at Beth Israel Deaconess Medical Center for speaking out about the health risks of homosexual behavior. This story exemplifies how unchecked political correctness seeks to silence those in opposition, even at the expense of truth. Excerpts of MassResistance.com's article are included below.*

"On March 30, a major Harvard-affiliated hospital in Boston, Beth Israel Deaconess Medical Center (BIDMC), expelled a well-respected urologist from its medical staff because he voiced concerns about the unhealthy nature of homosexual be-



havior and objected to the hospital's aggressive promotion of 'gay pride' activities. Dr. Paul Church has been a urologist on the BIDMC staff in Boston for nearly 30 years."

"Over a decade ago, Dr. Church became concerned about the hospital's aggressive promotion of and involvement in LGBT activities — including Boston's annual 'Gay Pride Week' — and its emphatic push for staff participation in them. He felt compelled to speak out. Through emails to hospital officials and later posting on the hospital's Intranet system, Dr. Church cited irrefutable medical evidence that high-risk sexual practices common to the LGBT community lead to (among other things) a higher incidence of HIV/AIDS, STDs, hepatitis, parasitic infections, anal cancers, and psychiatric disorders. Promoting such behavior, he said, is contrary to the higher mission of the healthcare facility to protect the public welfare and encourage healthy lifestyles. Dr. Church also reminded the administration that its staff and employees represent a diversity of moral and religious views, and many believe that homosexuality is unnatural and immoral.

The hospital did not at any time dispute the truth of his medical statements, nor did they address his other concerns."

"Instead Dr. Church was met with increasingly harsh efforts by the hospital administration to silence and censor him. They told him that his admonitions about homosexual behavior constituted 'discrimination

and harassment,' were 'offensive to BIDMC staff,' and could not be tolerated.

In July 2011, he was called into the Chief of Surgery's office and told he should consider resigning or else he would face an investigation. He refused to resign. So a few months later a formal 'Peer Review Committee' of BIDMC staff physicians was called together to 'assess' his 'conduct.' He again presented them with the medical facts, which they did not dispute, but ignored. The committee instead sent him a 'letter of reprimand' ordering, 'You shall have no communications [in any manner, to anyone in the hospital] concerning your opinion about sexual orientation, homosexuality, or other protected status.'

It was an unusual order — that a physician be banned from discussing critical medical facts relating to his expertise — that could affect the health of people the hospital serves.

Dr. Church subsequently requested that the hospital not send any more promotions about LGBT activities to his email or hospital web connection. The hospital refused that request and continued sending them to him. (They rejected the idea that these communications constituted a religious-based harassment of Dr. Church, or the possibility that such a 'gag order' was illegal.)

As the emails and postings sent to Dr. Church by the hospital grew more frequent — as BIDMC's LGBT activities expanded — he again voiced his concerns via a brief posted comment on one occasion in 2013 and twice in 2014.

The hospital reacted with vehemence. In September 2014 a special 'Investigating Committee' was assembled to investigate him."

"In January 2015 the Investigating Committee submitted its findings to the hospital's highest body and most prominent group, the 25-member Medical Executive Committee, which then met in February to decide on Dr. Church's fate. At the meeting they allowed Dr. Church to read a statement defending himself.

On March 30, 2015, the Medical Executive Committee announced its decision. Dr. Church was informed that because of his 'unsolicited views about homosexuality that were offensive to BIDMC Staff,' he was being terminated from the hospital staff. Further, he was told that that his statements on the subject of homosexuality were 'inconsistent with the established standards of professional conduct' and constituted a violation of the hospital's 'Discrimination and Harassment Policy.' It was beyond belief."

"According to the hospital's by-laws, Dr. Church can ask for an appeal hearing, which he has done. It has been scheduled for the end of July. However, it is not a 'legal' process per se, but completely run by hospital rules. Dr. Church can at least be accompanied by an attorney, which was not allowed in any of the previous hearings.

Given the way the hospital has handled this so far, the odds of a successful appeal are not good."

—MassResistance.com  
June 21, 2015

### ‘Take Those Handkerchiefs Away’



*News You Can Teach is a weekly news bulletin that equips Christians to respond to current events and cultural trends from a biblical perspective. In this issue, Shane Morris offers commentary on the recent Planned Parenthood undercover videos.*

The most recent two undercover videos in the Center for Medical Progress’ investigation of Planned Parenthood have turned a kind of corner. They’ve inspired new levels of outrage as they expose not only what goes on behind closed doors at Planned Parenthood, but how dishonest the abortion provider’s recent defensive claims are. They’ve also initiated those Amer-

icans brave enough to watch them into a fuller and more jarring understanding of abortion, making us more culpable than ever for what happens in these clinics on our dollar. Naiveté is no longer an excuse. We can no longer say “we didn’t know.” We know virtually everything now, right down to the “crunchy,” illegal details. And with knowledge comes responsibility.

Exposing the worst atrocities committed in darkness, veiled behind sterilized walls and medical curtains, can prompt change like almost nothing else. And the pro-life movement has mastered that tac-

***“Naiveté is no longer an excuse. We can no longer say ‘we didn’t know.’”***

tic in recent years, deploying ultrasound machines, graphic images of abortion, viral videos, and hauntingly beautiful endoscopic photos of living, unborn children. No one can credibly call these tiny members of the human family “clumps of cells” these days. Their humanity is on full display for all to see, both in life and death.

Earlier this month, one 2016 presidential contender made use of that tactic in a dramatic way, employing what a conservative blogger dubbed “pro-life Jujitsu.” Governor Jindal cut off state funding for Planned Parenthood, adding Louisiana to the growing list of states parting ways with the nation’s largest abortion provider. As pro-Planned Parenthood demonstrators gathered outside the governor’s mansion to protest this move, Jindal had staff set up a giant video screen on his lawn and play the sting videos for all to watch.

“Planned Parenthood has a right to protest today,” said a spokesperson from the governor’s office, “but [Governor Jindal] will ensure that anyone who shows up will have to witness first-hand the offensive actions of the organization they are supporting.”

It was an admittedly theatrical move that brings to



mind a scene from the 2006 film *Amazing Grace*, which tells the story of 18th-century British parliamentarian and abolitionist William Wilberforce. In it, Wilberforce feigns a pleasure cruise as a gesture of friendship toward fellow members of parliament. But as the boat pulls alongside a docked slave ship, *The Madagascar*, he reveals his ulterior motive: The smell of the ship is overpowering, and the high-born members of Parliament try to block out the stench. An impassioned young Wilberforce won't tolerate that, and shouts, "take those handkerchiefs away from your noses!"

For those members of parliament that day, there was no going back. They knew their society's injustice in an intimate way. They'd not only seen it — they'd smelled it. And for those Americans who've watched the sickening undercover videos of Planned Parenthood and its business partners haggling over the prices of dead infants, the same is true. And that should sober us — maybe even frighten us a little.

"I tremble for my country," wrote Thomas Jefferson, "when I reflect that God is just: that his justice cannot sleep forever." These words, engraved on the walls of

***"I tremble for my country when I reflect that God is just: that his justice cannot sleep forever."***

## **Thomas Jefferson**

the Jefferson Memorial in Washington, D.C., represent Jefferson's view of slavery. But he might just as easily have spoken them about the atrocities revealed by the last two months of Planned Parenthood videos. In light of how Jesus addressed wickedness among His own people, trembling seems like an appropriate response:

"I tell you, it will be more bearable on the day of judgment for Tyre and Sidon than for you," he tells the Jewish towns of Chorazin and Bethsaida. "And you, Capernaum, will not be exalted to heaven, will you? You will descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained

to this day. Nevertheless I say to you that it will be more tolerable for the land of Sodom in the day of judgment, than for you" Matthew 11:20-24.

Jesus adjudged these cities guiltier than the wickedest cities in history because they had seen the Truth face-to-face and still rejected him. America has seen the truth now, and is doubly accountable as a result. We know what really happens in abortion clinics, how our society justifies it, and why. But it's up to us now to do something. It's up to us to end it. If we, as a nation, fail — if we refuse to take the handkerchiefs from our noses — we do so at our own peril.

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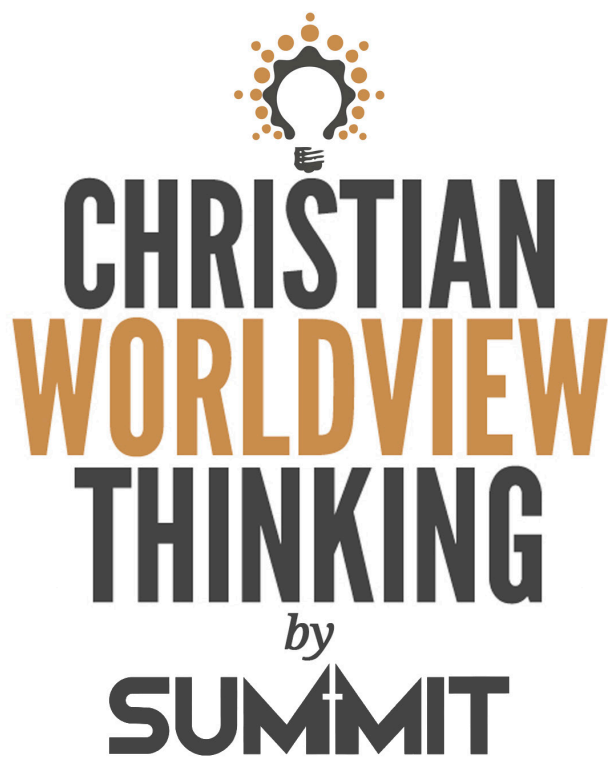
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